Year 31

Monthly eMagazine of Vedanta Ashram & Mission

Issue 1

Vedanta Sandesh

July 2026

Cover Page

The cover page of the July 2026 issue of Vedanta Sandesh is a beautiful blue-green colored bird which is a common inhabitant of foothills of tropical forests of the Himalayas - it is the Blue-throated Barbet (Psilopogon asiaticus).

The Blue-throated Barbet is a non-migratory, arboreal, medium-sized barbet. It is of bright green color with a blue throat, a red-and-yellow crown, and a heavy, pale colored bill. The feet are slaty-gray. The stout, conical bill is pale at the base with a dark upper mandible and tip. It calls frequently throughout the day. Due to its green color it blends well into the canopy. Both sexes are similar.

The blue-throated barbet feeds on fruits and berries, but also feeds on insect larvae, crickets, mantids and large centipedes. Both parents share the duties of nest building, incubation and rearing of the young.

Om Namah Shivaya.

Vedanta Sandesh

July 2026

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Swamini Samatananda Saraswati

Vedanta Sandesh

Monthly eMagazine of Vedanta Mission

July 2026 : Year 31 / Issue 1

Published by

Vedanta Ashram

Vedanta Ashram Road, Sudama Nagar, Sector-E

Indore-452009 (M.P.) India

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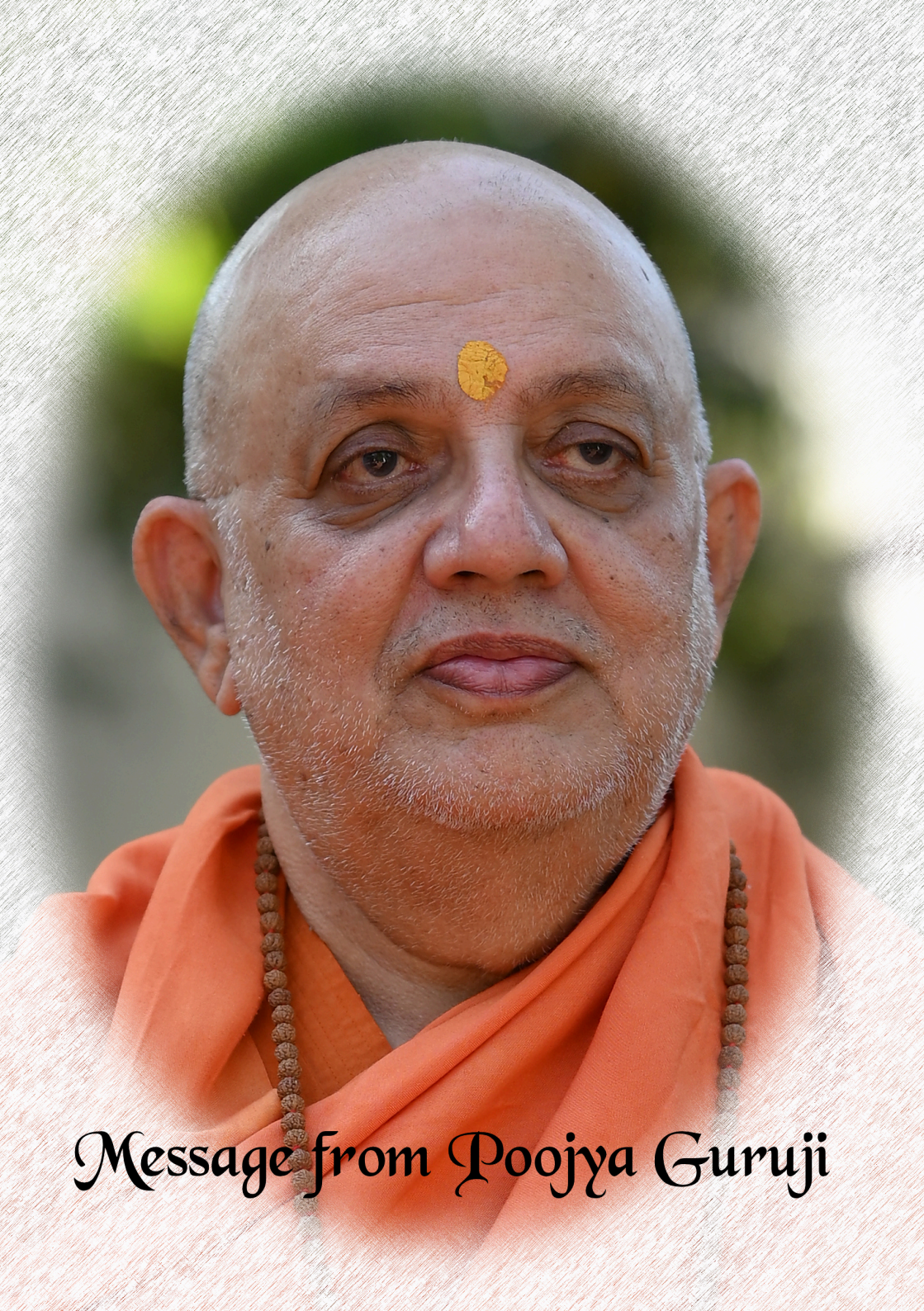
य एषु मूढा विषयेषु बद्धा
रागोरुपाशेन सुदुर्दमेन ।
आयान्ति निर्यान्त्यध ऊर्ध्वमुच्चैः
स्वकर्मदूतेन जवेन नीता ॥

The ignorant ones are bound to sense-objects by the strong ropes of attachment, so very difficult to cut asunder, come and go, carried up and down by the compelling force of the effects of their own actions.

Vivekchoodamani - 77



Message from Poojya Guruji

Yogarudh

Yogarudh is a Yogi :

The word 'Yogarudh' has been used in the sixth chapter of Bhagwad Gita to indicate someone who has finally become a 'Yogi'. The word literally means 'one who has ascended Yoga'. This sadhaka initially started with being an Aarurukshu - desirous of becoming a Yogi, and now has attained that goal. Lot of water has flowed in the river since then.

Yogarudh defined :

Bhagwan Sri Krishna describes a Yogarudha as someone who while living in the midst of various objects, situations and potential achievements - due to his / her awakened vivek and alertness has accrued this capacity to see everything objectively without personal attachments or aversions, as such there are no sankalpa in his mind whatsoever pertaining to the possible personal gains or losses. Obviously there has been a very clear & deep discernment of what his real goal is. What matters most for this Yogi is the mental equipoise and intellectual acumen to objectively appreciate the pros & cons of every situation or even people.

Goal of Yogarudh:

When we analyze the fundamental nature of bondage and liberation then it is very clear that the only issue worth resolving is to know the truth of what essentially is. Earlier in the second chapter it was said that there are two basic categories - one is Sat and the other is Asat. Sat is that which is the timeless truth and thus always exists, while Asat is all that which does not exist in all the three periods of time, yet appears momentarily because of some optical delusions, but soon changes and even disappears. That which momentarily exists but has no independent existence is called as Asat or more specifically Mithya. Yogarudh people basically see the Asat as asat, they shall eventually realize the Sat too with the blessings of Brahma Vidya.

Yogarudh has true Vairagya :

Yogarudh is someone who now has the precious quality of true 'vairagya', that which is borne out of proper vivek. They can 'see' and identify all that is asat, and this capacity is so clear now that they never get deceived by any situation or people. They obviously have some fundamental criteria which they acquired by the company of wise and their deliberations on Vedantic scriptures. Study and deep reflections on scriptures is the real source of their vivek and vairagya. Vedanta is indeed the pramana for timeless knowledge. So while acting selflessly in their fields of work these

Yogarudh have been regularly studying scriptures and meditating on them too. This is what gives them this valuable insight to see the changing as changing and thus there is no sankalpa for anything extraneous. The world outside, is seen clearly as being created & managed by the omnipotent and omniscient God with his Maya, so there is not only total acceptance of what is but is also seen as that which should and can be.

Yogarudh is an ideal student of Vedanta :

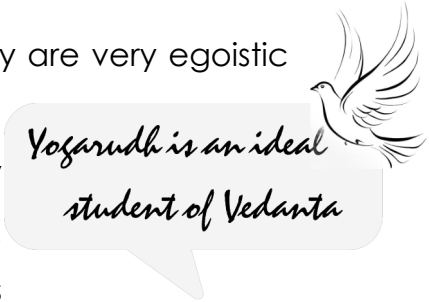
Yogarudh are those special people whose mind is always alert, quiet, observant and also very intelligent. The real selfless and Sattwic mind. They

are at peace within themselves and give out their best in whatever they do, lovingly. The only issue left for them is to directly know the Sat as Sat, not merely know the Sat as Sat, but to 'be' that Sat. Own this new identity. This by itself is a unique journey. Knowing the Sat as Sat, resolving all doubts, and then owning up this new and true identity of one Self. They are truly healthy people, who become a blessing to whatever they do. They are the right students of Self-Knowledge.

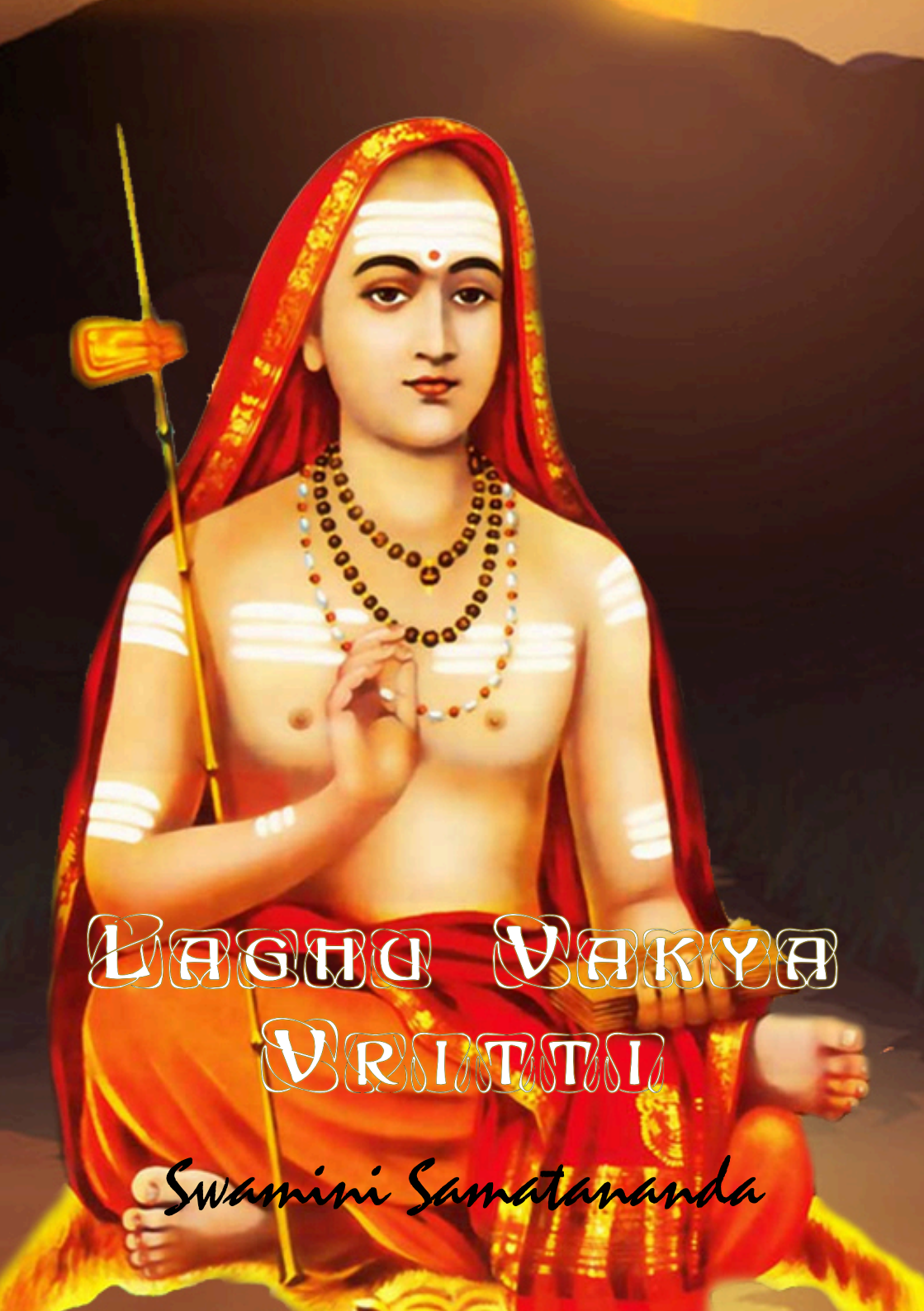
Not yet a Yogarudh :

Those who are not yet a Yogarudh are basically dissatisfied people, insecure and fearful. They are inflicted with umpteen desires and consequences of their

strong likes & dislikes. They are very egoistic and stressed, so never a truly healthy people. They are always dis-eased. They are always bothered about their conveniences & inconveniences, they are never a very objective listener, not a good student of Vedanta. So one should never encourage such people to take sanyas to even study Vedanta. No wonder when initially Arjuna asked Krishna to take his chariot away from the battlefield so that he can devote himself for dwelling in the timeless truth, then Lord declined and suggested that he first aim to be a Yogarudh. Only a Yogi has the capacity to be blessed with Brahma Vidya - the Self-Knowledge.



Om Tat Sat



Laghu Vakya Vritti

Swamini Samatananda

Shloka 12

एकद्वित्रिक्षणेनैवं
विकल्पस्य निरोधनम्।
क्रमेणाभ्यस्यतां यत्नाद्
ब्रह्मानुभवकांक्षिभिः।।

In this manner, the stilling of thoughts for a duration of just one, two, or three seconds should be practiced gradually and with diligent effort by those who earnestly desire the direct experience of Brahman.

Laghu VakyaVritti

Shloka - 12

Sangati

In Shloka 11, the Bhagwan Bhasyakara Sri Adi Shankaracharya points out that pure Nirvikalpa Chaitanya shines vividly in the silent gap between two thoughts.

However, a seeker might not be able to realize the state of Supreme Brahman, observe it consistently and revel in it as this gap lasts for a fraction of a second.

Thus, in shloka 12 the Acharya resolves this practical concern and gives us a technique to

make this a more consistent and natural state of existence.

The Acharya compassionately does not expect that one should be able to immediately sit in samadhi for a long period of time. Nor does He expect the seeker to struggle to bring about a thoughtless state of mind. Here the goal is to observe very subtly, the unconditioned consciousness in between two thoughts. But the Acharya recognizes that the mind has been conditioned to run restlessly for all times. Even after giving a glimpse of nirvikalpa chaitanya the Mind will soon wander away as a matter of habit or some concern. Therefore, this demands patient, dedicated and steady practice to slowly elongate the gap between two thoughts. The keyword here is "kramena (gradually)".

One begins by discovering that tiny silent space between two thoughts and deliberately holding it for just

one second (ek). When the mind wanders, you gently bring it back and try to rest there for two seconds (dvi), and then more - three seconds (tri).

This is a systematic de-escalation of the mind's chaotic momentum. Shankaracharyaji calls for Yatna—deliberate and patient, effort. By expanding these micro-seconds of silence, a seeker gradually retrains the entire system to be comfortable without a thought to lean on. In that pure silence, Brahman is experienced not as an object outside, but as one's very own quiet and luminous existence.

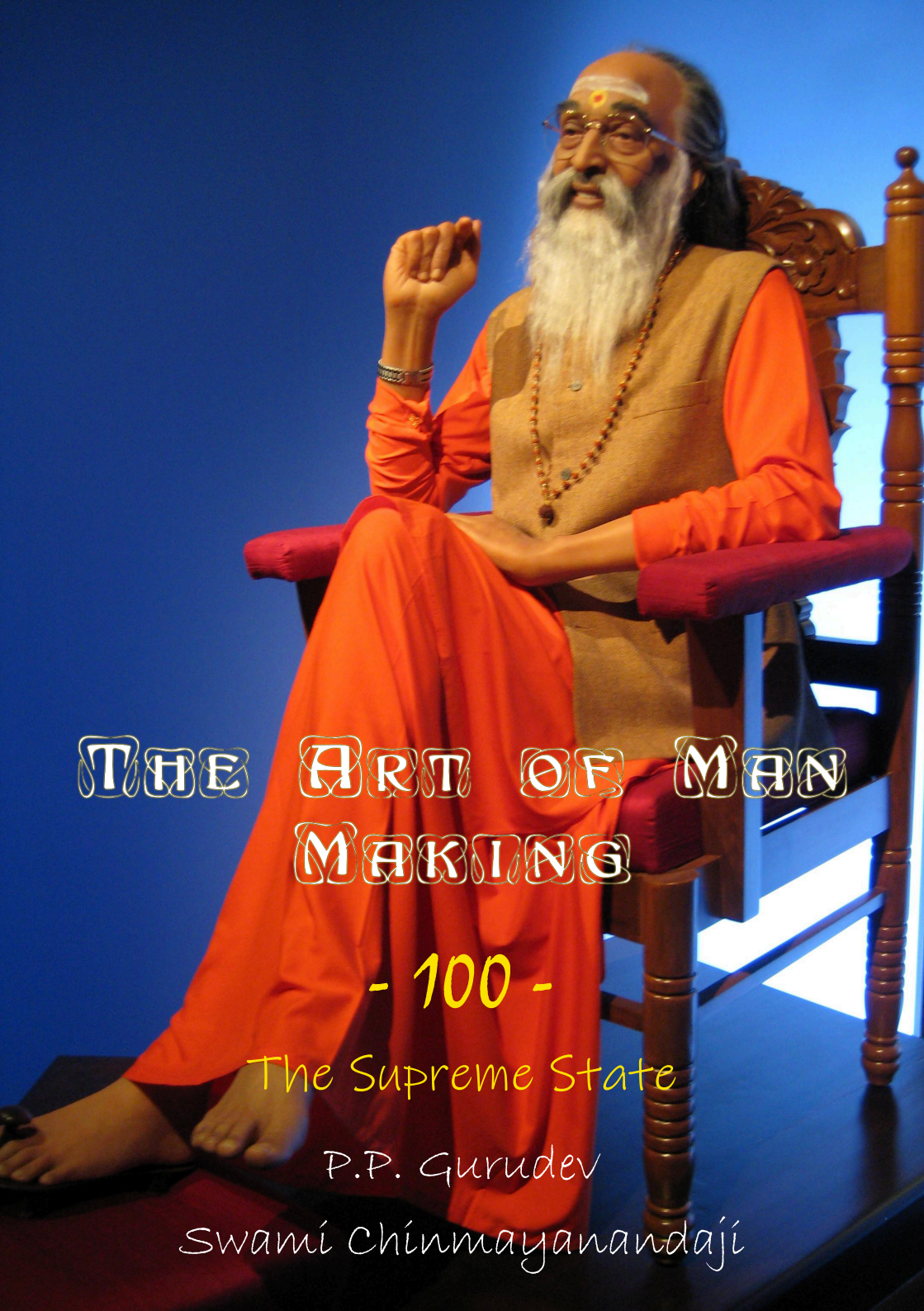
This practise can be explained with the example of the practice of "Kumbhak" is Pranayama.

In pranayama Kumbhak is the holding of breath effortlessly in between inhalation and exhalation. In this practice too one aims to slowly increase the state of Kumbhak that is the state of breathless abidance but without a sense of choking or gasping. When a beginner is first introduced to Kumbhaka (holding the breath), a yoga teacher will never ask them to hold it for a full minute. If they do, the lungs will panic, the heart rate will spike, and the practice fails.

Instead, the teacher asks us to breathe in fully. then, just pause at the top. Then without any strain one needs to suspend the breath after a second or two. This gap of few seconds increases with practice.

Similarly, here too, Shankaracharyaji says one need not choke the mind or forcefully suppress the thoughts for a long period of time. One needs to quietly and very subtly observe the natural unconditional state of few seconds of silent consciousness between Thought A and Thought B, and gracefully suspend the movement of the mind for just one, two, or three seconds.

Knowledge requires clear observation. One comes to see what is there in between two thoughts and what pervades all the thoughts, That is the pure unconditioned consciousness. Nirvikalpa chaitanyam.



The Art of Man Making

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The Supreme State

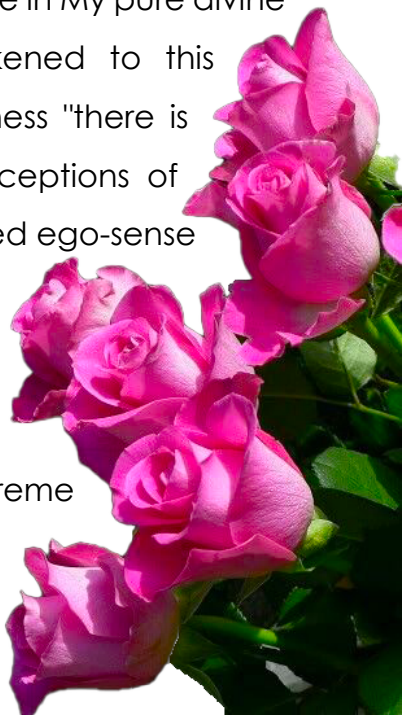
P.P. Gurudev

Swami Chinmayanandaji

The Supreme State

In spite of Lord Krishna's liberal, clear and elaborate descriptions and explanations, the seeker still hesitates. He doubts if this Imperishable Brahman is indeed the Supreme. Is there yet a higher Factor which actually controls, regulates, governs or orders this Supreme Unmanifest? Sri Krishna lovingly asserts, What has been indicated as the Unmanifest and Imperishable has been declared as the Goal Supreme. That is My Highest State, having

attained which, there is no return. The Imperishable Self is the Unmanifest beyond the vasanas which are the unmanifest in us. This vasana-layer is called in philosophy as "the beyond", and the Unmanifest Supreme therefore becomes "Beyond the Boyond". This Eternal, Infinite, and therefore Imperishable Self is the highest Goal. "That is My Highest State" - Me in My pure divine Form. Having once awakened to this Infinite State of Consciousness "there is no return" into the misconceptions of the earlier entertained limited ego-sense of selfishness, passion, lust, greed, jealousy and attachment.



And this State is the Supreme Spiritual Goal; there can be none other. Then, can we really reach It and

up

experience It? As the revelation of a great secret, Krishna openly admits, "Through wholehearted devotion to that Supreme Self-in whom all beings exist and by whom all this is pervaded O Partha, that Para-Purusha is attainable". This Imperishable Self is the essence of existence in all beings. A stone is; you are; I am. This is-ness in the stone: the are-ness in you; the am-ness in Me is Pure Existence. In this Imperishable Essence all things and beings exist. And the entire universe is pervaded by it, as gold pervades all ornaments, as mud pervades all pots, as ocean pervades

all waves. "He in whom all beings exist" and "He by whom all this is pervaded" that Imperishable Self is attainable "through whole-hearted devotion". Love when turned towards something higher and nobler is devotion. Love is known to us: we love our relations, home, community, nation, work, profession, etc. The essence of love is identification. When I love my wife and children, I see myself in them, and their happiness becomes my happiness. Thus, love can be measured only in terms of our identification with the beloved. "Whole-hearted love for the Self" is, therefore, "total identification with the Self", without even a trace of our usual

awareness of objects and body, feelings and mind, thoughts and intellect.

When one thus rises in love above the ephemeral world of objects, beings and happenings, then one awakes into and identifies totally with the State of the Immutable Self. This Para-Purusha, Supreme Self, is attainable in an inner intuitive, intimate experience.

After thus explaining the secret of realisation and having shown the way, Krishna tries to make Arjuna understand the two paths the path by which having gone the ego returns: "the Path of Return"; and the path by which

'No-return' is when Ego does not re-emerge

having gone the ego never returns: "the path of No-Return".

These two paths are called by various names by different Rishis, but they have maintained the antithesis in them: one is the opposite of the other. Thus the "Path of No-Return" is otherwise called the Fire Path, the Day Path, the Bright-fortnight Path, the Northern Path; and taking this cheerful route, the meditator attains to the Imperishable Self, the Para-Purusha, the Sun Path and never returns. The "Path of Return" is correspondingly called the Smoky Path, the Night Path, the Dark-fortnight Path, the Southern Path and taking this gloomy route, the Yogi enjoys heavens the "Moon Path" and returns.

These "Sun Path" and "Moon Path" indicate the two ways of the Yogi's departure in meditation if he has sensuous vasanas, he pursues the Dark Path of matter (moon) and reaches the heavens of enjoyments and returns; while if he has no gross sense-desires, he pursues the Bright Path of energy (sun) and reaches the world of the Creator (Brahmaloka), and from there goes to realise the Imperishable Self there is no return.

Knowing this, Krishna assures Arjuna, no meditator is ever confused thereafter. If meditation gives psychedelic experiences, then the Yogi knows that he is following the "Moon Path". He immediately returns to heave himself on to the glorious "Sun Path", by purifying his heart more and more.

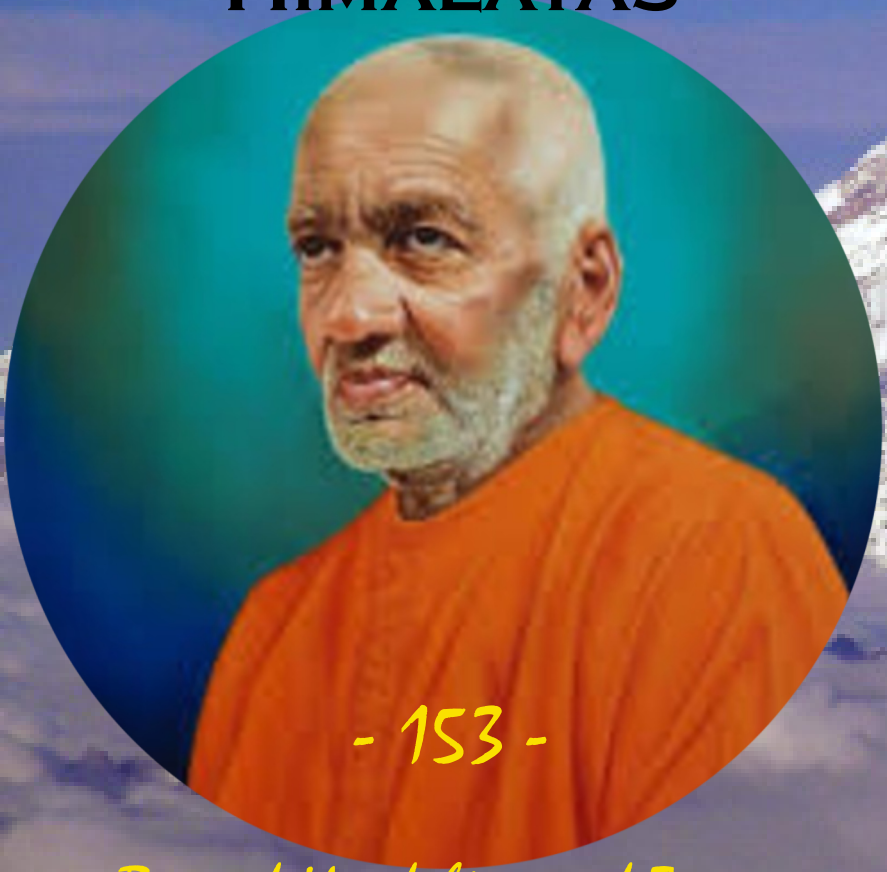
If meditation alone is the means for reaching the heavens or the Supreme, what about the merits acquired by those who are pursuing the ritualistic path of religion? Krishna admits, Having known this whatever merits are declared as results of the study of the Vedas, of the performance of Yagnas, of the practice of austerities, and of a life of charity, the Yogi reaches them all and rises above them, to reach the Supreme, Primeval State.

The scriptures declare great rewards for meritorious acts such as study of the Vedas, performance of Yagnas, practice of austerities, and leading a life of charity. One who meditates upon the Self is not cheated of these perishable rewards. They all come to him but he discards them all and rises above them to attain to the Immutable Bliss, the Imperishable Self. He

becomes illumined, the nature of the ego and the universe becomes manifestly clear. And the balance of a true relationship of Oneness is restored.

Jivanmukta

Wandering In Himalayas



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Beyond Hardships and Terror

Excerpts from the Travel Memoirs of

Param Poojya

Swami Tapovanji Maharaj

Jivanmukta

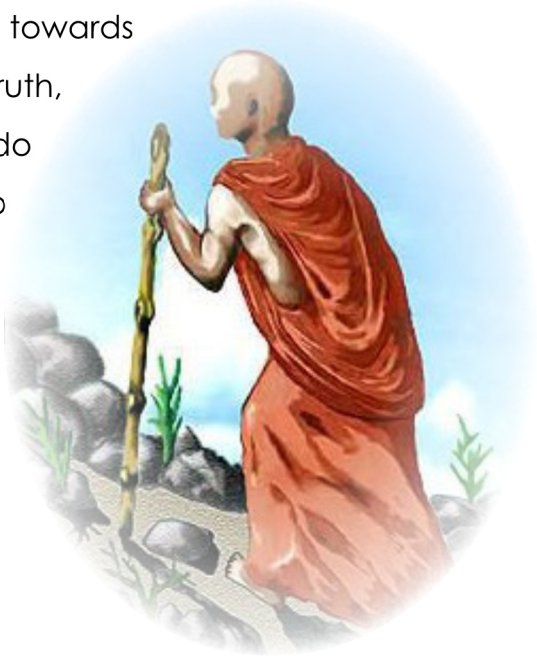
There may still be persons who ask, "What is the meaning of saying that those who have obtained the vision of God see Him always and everywhere? What is God's shape? What is the form of His vision?" It is impossible to answer such questions at once with words. How can one describe the true form of God in words and make others understand It? Descriptions, however detailed or extensive, cannot hope to touch all Its aspects. The way to know It is by

actual experience, and there is no other way. The Srutis and learned men have described It in a thousand ways as the Omniscient, the Omnipotent, the Supreme Limit of Aishwarya, the Creator-Preserver-Destroyer, the Shoreless, Honey-like, Ocean of Sweetness, the Light that renders billions of suns dark by comparison, the Inner Being that controls all beings movable and immovable, the Embodiment of Truth-Knowledge-Bliss, the One all-pervading like space, One without sound, touch, or form. Indeed, we may admit that all these descriptions are descriptions of the Supreme Soul and to some extent help to convey the notion of what It is, but all these fall far short of giving man a complete

idea; for It is far above all description. We cannot circumscribe It with words. Like a fruit that floats on the surface of water, the Supreme Soul rises above the floods of eloquence. Howsoever high the water rises, the fruit still floats over it. Similarly, the Supreme Soul keeps on rising above the swelling words; It is never submerged.

We have had elaborate descriptions of Lord Vishnu: He has four hands; He is dark blue like the clouds; His eyes are like the petals of the Lotus; and so on. But however much we describe Him, we cannot comprehend His beauty, expect by seeing Him with our own eyes. The descriptions are all right. There is nothing wrong with them. Lord Vishnu's hands are four in number, not two or eight. His complexion is dark blue, not white or red. But how can these pieces of knowledge

help man to apprehend the charming beauty of His Divine form? Except for His devotees who have seen Him with their own eyes, none can know the celestial splendour of the Divine Vision. Similarly, the Supreme Soul is beyond words; It is open to personal experience. If that is so, shall we say that all the varied descriptions of the Supreme Soul attempted by the Srutis and smritis are in vain? Certainly not. Who says they are in vain? If they help towards the realization of Truth, let them do so. I do not deny the help rendered by the discussion of Truth by the Sastras and learned men.



STORY

Section

Hanumanji shatters Bali's pride

Bali or Vali has been included among the most powerful warriors. It is said that Sugriva's brother / Angad's father and husband of Apsara Tara - Mahabali Bali, who was the King of Kishkindha, had a special boon.

That special boon was that which ever warrior would come in front of him, his power would be halved and half this power would be absorbed in Bali. For this reason, no warrior would ever dare to come in front of him. Bali

had killed many monsters with his power. It is said that when the news of Bali reached Ravan, he also came to fight but Ravan's did not come in front of Bali. According to the stories in Hinduism, "Bali held Ravana in his armpits for six months. In the end, Ravana gave up and made him his friend. Bali's pride had increased a lot. However, the pride of Bali, which managed to defeat even Ravana, was finally broken by Hanuman.

Once upon a time, the great devotee of Sri Ram, Sri Hanuman, was doing penance in forest. At the same time, Bali also reached there and began to disturb Hanuman's penance in pride. Hanuman did not pay attention at first but Bali was not stopping. He was also constantly

saying loudly that no one can beat him. To this Hanuman said, "Vanar raj you are very strong, no one can beat you, but why are you screaming like this?" Bali was irritated to hear this. He challenged Hanuman and said that he can also defeat him. Hearing this, Hanuman got enraged and he accepted the battle of Bali. It was decided that the next day there would be a fight between the two. Hanuman was going to Dangal the next day when Lord Brahma appeared.

Lord Brahma tried to convince Hanuman very much that he should not go to fight but he did not agree. Hanuman said that Bali has challenged his lord Shri Ram. In such a situation, it would not be appropriate to not answer him. On this, Lord Brahma told Hanuman that he can go and fight with Bali, but it would be better to take only a tenth of

his strength and go to war. Hearing this, Hanumanji agreed and took the tenth part of his total strength to battle with Bali. According to the boon, as soon as Hanuman came in front of Bali in Dangal ground, half of his power came into Bali's body. With this, Bali started feeling immense power in his body. In a short time, he started feeling as if soon the veins of his body would burst. It is said that during this time Lord Brahma appeared once again and he asked Bali to immediately start running away from Hanuman to keep himself alive. Bali did this. He kept running continuously so that his energy started

running out. He felt relieved after running several miles. He saw that Lord Brahma is standing in front.

Lord Brahma told Bali that you consider yourself the most powerful in the world, but your body is not able to handle even a small part of Hanuman's power even though he had come to fight with only 10 per cent of his power. Think, what would have happened if Hanumanji would have come with his total power? Bali understood this and realized his mistake. Later, Bali bowed to Hanuman and apologized.

Mission & Ashram News

Bringing Love & Light
in the lives of all with the
Knowledge of Self

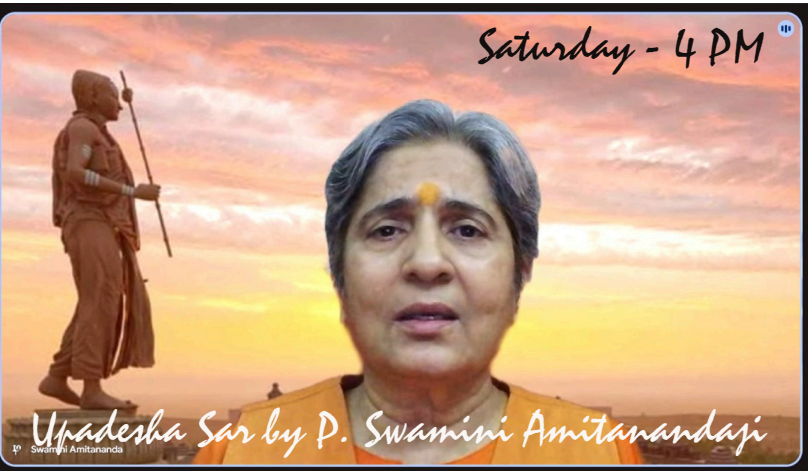
Activities

Geeta Seminar - Indore

Talk by P. Swamini Amitanandaji

Activities

Activities



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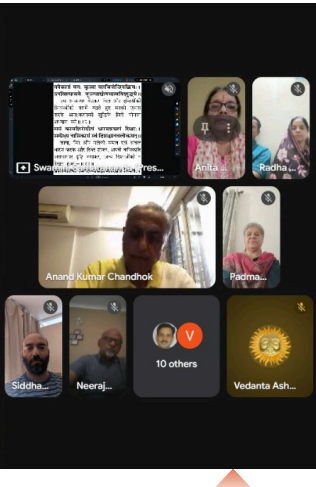


up

Visit to Ahilya Mata Gaushala

Activities

Gau Mata ki Jai

Visit to Ahilya Mata Gaushala

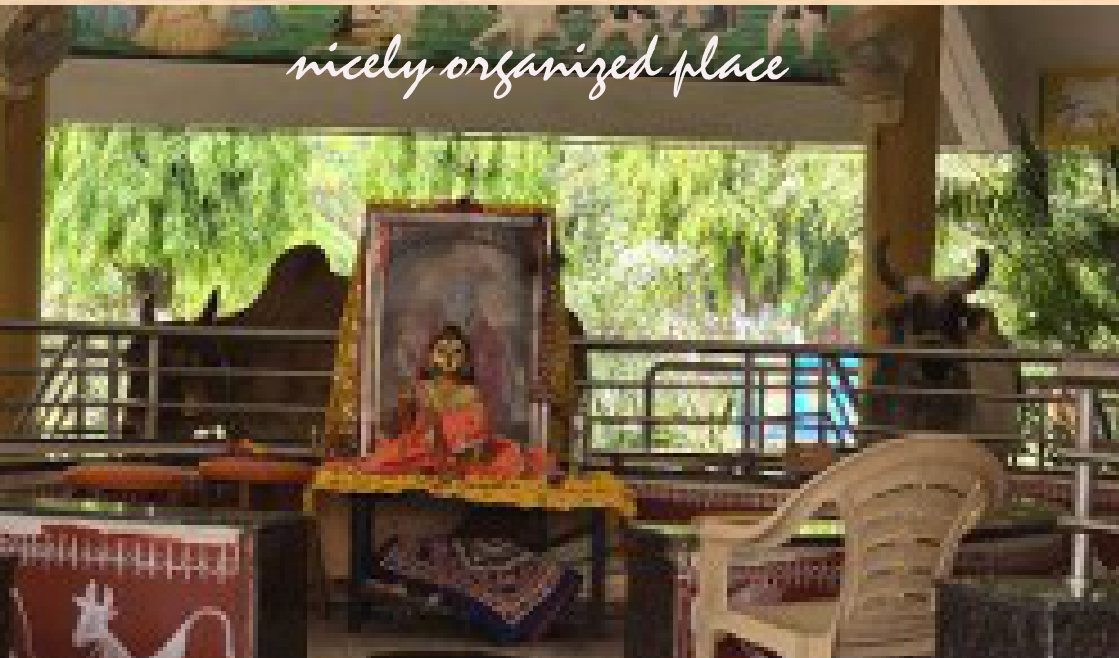
up

Activities

Activities

Ahilya Mata Gaushala is a very

nicely organized place



Activities

Activities

Bhajans by Sri Hemant Kaushik

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Purushottam Maas Puja

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GURU POORNIMA

by Poojya Guruji Swami Atmanandaji

From 26th to 29th July

On Pratah Smaran Stotram

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Programs

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On Upadesh Saar (Ramana Maharshi)

By P. Swamini Amitanandaji

Every Saturday (4.00-5.00 PM)

on Google Meet

Online Gita Pravachans

Gita 6

By P. Swamini Samatanandaji

Every Sunday (4.00-5.00 PM)

on Google Meet

Programs

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by P. Swamini Amitanandaji

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Gita Ch. 2

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Kheda Dist, Gujarat

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by Poojya Guruji & Ashram Mahatmas

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